Lutheran Herald

TRADITIONAL HOME OF MARY AND MARTHA

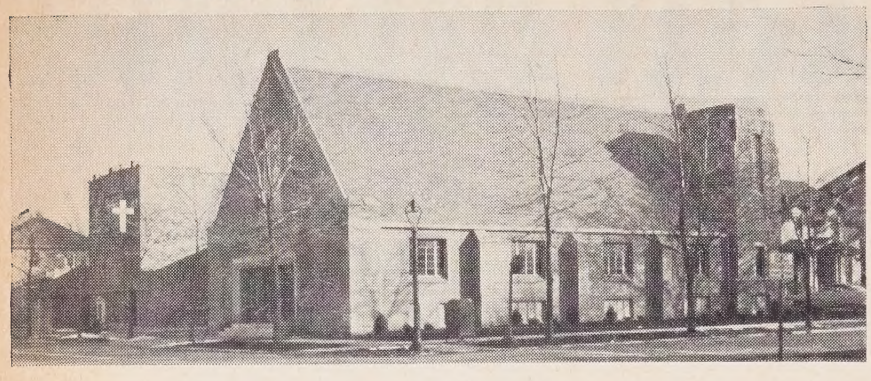
RNS Photo

This is the town of Bethany, as it looks today, where tradition holds Jesus and His followers were received by Martha and Mary while on their way from Jericho to Jerusalem. Mary was the sister of Lazarus, whom Jesus raised from the dead. She was also the Mary who anointed Christ's feet

IUME XXXVII MINNEAPOLIS, MINN., JANUARY 27, 1953 NUMBER 4

Within the E.L.C.

THE NEW NAZARETH CHURCH IN CHICAGO



Shown in the accompanying pi
is the new Nazareth Church in
cago, parish of the Rev. M. E. H
It was dedicated Sunday aftern
Nov. 16th, by Dr. Martin Ande
president of the Eastern District.
dedication festivities took place d
the preceding week. Among the s
ers were Pastors C. P. Rasmussen,
Hanson, A. Dahlberg, M. A. D
and David Engstrom, also Mesd
Omar Brenne and J. P. Aalbue.
new church, a brick structure,
erected at a cost of $170,000; it
about 400 worshipers. Interior fun
ings are of white oak in bronze fi
To the left in the picture is seen
of the parish house, built in 1928;
ing the years it has served as the
gregation's place of worship.

NEW PARSONAGE IN SOUTHERN MINNESOTA PARISH

The accompanying picture shows the new $20,000 parsonage built by the Medo Church, Mapleton, Minn., parish of the Rev. Lowell H. Smestad. It was dedicated Nov. 23 by the Rev. J. C. Walledom, president of the Albert Lea Circuit. In the forenoon and evening of the day named mission services were held in the Medo Church. The speakers were the Rev. Arndt Braaten, missionary to Madagascar, and the Rev. Hermann Mueller, designated by the National Lutheran Council to serve German nationals in Colombia.

ST. PAUL PARSONAGE DEDICATED

J-B-R Photographers, St. Paul

Trinity Church, St. Paul, Minn.,
ish of the Rev. Amon O. Johnson,
its new parsonage, located at
N. Victoria Street, dedicated Su
afternoon, Dec. 14, by Dr. E. C.
nertson, president of the Southern
nesota District. The former parso
of the parish, adjacent to the ch
will be used as a parish house; it
provide eight Sunday school rooms
a nursery, besides an apartment fo
student assistant. At the forenoon
ice the same day fifteen new mem
were received.

ME XXXVII . . . NUMBER 4
neapolis, Minn., Jan. 27, 1953

Lutheran Herald

he Church ets Down Roots

Kenneth Bjork

EARLY DAYS IN SAN FRANCISCO

EDITOR'S NOTE

Dr. Kenneth Bjork is professor of history at St. Olaf College. During the past several years, scholarship and leave-of-absence arrangements have made it possible for him to engage in research projects dealing with the early history of Norwegians in America. Lately his work has been concerned with the West Coast, and there he has unearthed a great deal of material (much of it heretofore unknown) which touches upon the beginnings of our Church on the Coast. We take pleasure in publishing the accompanying article, hoping that it is but the first of several.

he spring of 1870, the year following the completion he first "transcontinental" railroad, the Norwegian od (the Norwegian Evangelical Lutheran Church of erica) felt that the time had come to establish con- with the Scandinavians residing in California. A iderable number of Danes, Swedes, and Norwegians been living in San Francisco since the days of the rush, and this city therefore seemed a logical one hich to form a congregation. It promised also to be deal base from which, later, to conduct mission work g the entire Pacific coast.

fell to the lot of the Reverend Christian Hvisten-, a thirty-two-year-old pastor in Milwaukee and Port shington, to make the trip to San Francisco and there ttempt the organization of a congregation. He was tive of Holmestrand, Norway, a graduate of the na- al university in Christiania (now Oslo), and a close nd of the pioneer churchmen who had shaped the wegian Synod, which he faithfully served and whose tenets he staunchly defended.

vistendahl's journey in October, 1870, took him first maha and Salt Lake City. In both places he stopped o investigate church conditions, which he fully re- ed. Once in San Francisco, he plunged into his mis- task among the Scandinavians. He not only suc- ed in organizing a congregation in their midst but also destined to serve as its first pastor from 1870-

a prolific writer to both the secular and religious s of the Upper Midwest, he left a fully-documented rd of his activities on the West st. His first report, in the form letter to the Church Council, ents a fair picture of the difficul- that he faced. It was published ts original Norwegian form in elig Maanedstidende, the official n of the Synod, printed in De- corah, Iowa. Parts of the letter, beginning with his discussion of the gold rush, are reproduced below in English translation. They appeared in the issues of February 1 and 15, 1871, under the general caption "Gjennem Omaha og Salt Lake City til San Francisco." Hvistendahl's report reads:

People who sought to become rich in a hurry, or who longed for a wild, adventurous life, or who had made themselves quite "impossible" in their homeland streamed out here to "try their luck"; and from the start it was they who gave the color to California life. For the "lucky ones" usually squandered their easily accumulated riches in debauchery, while the "unlucky ones" acquired—often in an illegal manner—the means by which to forget their disappointments in a life of dissipation. It is not surprising that moral and social conditions should come to stand on so low a plane from the very beginning.

Family life was almost unknown, and it took time before churches and pastors arrived and exerted any significant influence. So long as the wild debauch of speculation lasted, the Word could make no deep penetration into the hearts of people. With the coming of more family life and after the better elements began to organize themselves, a change for the better took place. Even so, the city remained morally very low. The opening of the Pacific railroad will doubtless be of great moral significance in the city's future because of the livelier intercourse thus established with the eastern states and Europe.

LUTHERAN HERALD — O. G. Malmin, *Editor*
GLADYS WOGEN, *Assistant to the Editor* • HERMAN E. JORGENSEN, *News Editor*

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Pastor Hvistendahl

In San Francisco at present there are about fifty churches of various Christian confessions, in addition to four Jewish synagogues and two joss houses where the Chinese worship their idols. A glance at the map is sufficient to make clear that San Francisco, with its favorable natural location and remarkable harbor, will become one of America's largest cities. But the more it increases in size and wealth, the greater, too, will be the temptations. Therefore it is necessary for God's Church to be on the job, throwing out the net of the Word and catching souls for God's Kingdom. This responsibility rests heavily on our group, for there are thousands of people from the northern countries in this city. And here we must say a little more about the status of the Scandinavians in San Francisco.

Their number has been estimated at between three and four thousand, of whom about one half are Swedes and the rest Danes and Norwegians, with a few Swedish-speaking Finns. On an average, they seem to live on a higher level in terms of worldly knowledge and education than is generally the case in other places in America where I am acquainted. Many have had good schooling in the homeland, and special conditions there have fostered their spiritual development. For some time they have had a large organization (the Scandinavian Society), which has attained to a considerable activity. A few Scandinavians have become wealthy, but otherwise, on the whole, their lot is no better and maybe not so good as in many other places where Scandinavians have been living for a comparable period of time. Most of them are seamen or craftsmen, and in recent times there has been and there still is complaint about unemployment and bad times. The Pacific railroad has suddenly brought a larger labor supply than is needed; but very likely the disturbed balance will be restored in time.

In a moral sense the Scandinavians may be compared favorably with the other national groups. It is characteristic of the northern people that they preserve more faithfully than others the vital memories of the homeland. Twice they have attempted to establish a Lutheran church; but both attempts failed. It is no easy matter to bring the three [Scandinavian] peoples together to work harmoniously as a congregation. Furthermore, one co not expect that the pastors who led these pioneer eff —both of them coming directly to San Francisco fr the Swedish State Church—would have been able feel at home in a foreign Free Church milieu. Nor an English Lutheran pastor of the so-called Luthe but in reality united, General Synod able to accomp anything among our countrymen.

Shortly before my arrival a Schleswig-Holsteiner, ing himself "Pastor" Nanns, began to preach to Scandinavians. But his broken speech and his other greater shortcomings prevented him from gaining confidence. The repeated disappointments have disco aged many persons and rendered others indiffer Those who had a Christian and churchly sense joi various Reformed congregations so that their child should not be entirely unchurched. A number of th unfortunately, joined the Swedenborgians, who two churches in town and work with all their migh entice Scandinavians to them by remonstrating Swedenborg was a Scandinavian. A few have "meeti every Thursday evening in a Marine Church under direction of a Swede, a former Methodist preacher.

But the great majority have gradually become gether foreign and indifferent to God and His Chu While all other national groups obtained churche their own, the Scandinavians became in a churchly s entirely homeless. This situation was made worse the fact that San Francisco is visited annually by m Scandinavian seamen who on their long voyages almost no opportunity to hear God's Word prea according to the faith of their fathers and in their a tral language. In addition to these difficulties, one m take into consideration the shameful influence that many secret societies have exerted on the popula even if in a lesser degree on the Scandinavian peop

My work among the Scandinavians, therefore, b rather inauspiciously, especially inasmuch as I was g only five weeks in which to complete it. It was fortu indeed that ten years earlier the German Lutheran souri Synod had sent an able pastor (J. M. Buehle San Francisco. The Scandinavians have been goin him for ministerial acts, and he has enjoyed their confidence. And it is he who has most earnestly in our Synod to send out a pastor to conduct a mission he has promised to assist us by word and deed. He me into his house as a brother, guided me to the lea Scandinavians who had some interest in the Ch and arranged for us to hold services, without ren his church building, which is conveniently located.

Sunday evening, October 16, [1870] I preached first sermon, using as my text "What think y Christ?" Despite the fact that it was not gen known that there would be a service, quite a nu

l it. The Word was listened to with great attention, and many were moved to tears by it. After the several persons expressed their pleasure over my t they were distressed to hear that in a short must return to my congregations. That evening ht I felt something of what the royal singer ex- in Psalm 92:2-3. After that I preached every Sun- ernoon at two o'clock and later, upon request, hursday evening as well, in the previously men- Marine Church. Religious services were well at- in all instances, and when, during the course of k, I visited in the homes of many of those who d church, the desire was revived among them o attempt the organization of an evangelical Lu- congregation.

a committee of nine members—three from each l group—had carefully considered the matter e, we were successful on November 20, 1870 (the third Sunday after Trinity), in organizing on Lutheran principles "Our Saviour's Scandina- vangelical Lutheran Church in San Francisco, nia." The constitution of the congregation was by about sixty persons, among them many who eads of families. After officers had been elected, the congregation turned to the business of calling a permanent pastor to carry on the work which, by God's grace had been so well started. I tried to persuade them to empower our Synod's Church Council to issue a call for them. But they insisted that, after twice having called pastors who were unknown to them and experiencing only disappointment in them, they had no wish to repeat the performance. They would call only me, for they believed that my personality was exactly suited to the work in San Francisco, with its peculiar difficulties. They had gained confidence in me, but it was uncertain how matters would fare if a new man should come.

All my arguments against their method of procedure were fruitless, and they issued a Letter of Call to me. I gave them, meanwhile, absolutely no assurance that I would accept the call but promised to lay the matter before my congregations and my ministerial brothers. It was decided next that Pastor Buehler would conduct English services for them every third Sunday evening; the members of the congregation faithfully promised to attend. They would thus have opportunity both to encourage one another and to hear how the business of the call was proceeding. . . .

ewardship Sidelights

ody asked: "Do you want Lutheran World Ac- nds in January, since they should have been on y December 31?" Answer: By all means! The lanning for our annual contribution depends a deal on the money which isn't available until y. We prefer to have it before December 31, but rtainly put it to work when it comes in January.

* * *

fiscal year of The Evangelical Lutheran Church anuary 31, 1953. It doesn't end until then! Last e contributions from congregations, societies, and duals can go to work immediately for Christ.

* * *

e parts of the work of our Church are still below ll budget apportionments on January 9, as the D goes to press. Those who can help are urged so. This is the story:

	Amount Raised	*Percentage Raised*
cation	544,340.33	94.3
ions	210,349.80	91.1
rities	299,419.30	98.3
eran World Action	580,678.37	94.6
ion Ingathering	600,808.12	60.1

"Refuse to open your purse, and soon you cannot open your sympathy. Refuse to give, and soon you will cease to enjoy that which you have. Refuse to love, and you lose the power to love and be loved. Withhold your affections and you become a moral paralytic."

—The Tither

* * *

Reports in the Stewardship Office tell of many congregations, unable to raise the full amount for the Pension Ingathering in 1952, which have made plans to complete the Ingathering in 1953. This will be the decision of the congregation, not of the synod. We think this is a wonderful sign of responsibility toward a very important cause! We commend it to other congregations who may find themselves in the same situation.

* * *

It has been a wonderful experience to witness the outpouring of money which has come from the congregations again to further the Christian cause in the world. More love and concern and consecration and prayer is wrapped up in these receipts than any of us can comprehend. We believe God's blessings are already outpoured upon many who have had a part in the 1952 ingathering of funds. May they increase upon every Christian steward!

She Wanted a Window

James A. R
Editor, National Lu
National Lutheran

Hans Schmidt was worried about his wife, Emmi. Lately, she had become increasingly morose and dejected. She sat with him in their single-room "home" talking strangely about their former home in East Europe.

Emmi spoke increasingly often about the frame farmhouse where she used to sit in the kitchen, looking out the window to see acres and acres of waving golden grain. Their Bessarabian farm in pre-war Rumania had been located in the greatest wheat-raising region of the Soviet Union.

They had just begun to plant their crop of winter wheat in the fall of 1945 when the dreadful news came. The order decreed that all persons of German ancestry living in the area were to be immediately "repatriated" to their mother country.

The Schmidts were shocked by the decree from Moscow. For three generations their families had been farmers near Kishinev, the Bessarabian capital.

The black day—November 20, 1945—came, and the Schmidts, together with 110,000 other ethnic Germans living in Rumania, were loaded into trucks and freight cars destined for shipment "back" to Germany.

Three months later, after being moved from refugee camp to refugee camp, the Schmidts and their three children found shelter in the West German city of Braunschweig in Lower Saxony. Those first weeks had been chaotic, because six and a half million other homeless ethnic Germans like themselves had all been forced into the same situation at the same time—uprooted from homes in East Europe and ejected into a war-battered West German state already short on housing. It seemed everyone was looking for shelter and some kind of job.

Today they looked around the room which had been their "home" since early 1946—a tiny cubicle in a former air-raid shelter, shared with 260 other homeless individuals. "Oker Bunker" is a dismal-looking, windowless structure buried two-thirds underground, with three-feet-thick walls of solid concrete.

Until recently, the family had clung to a hope that sooner or later farmer Hans Schmidt would find employment again, and they would be able to start life anew. But in a city with 90,000 unemployed, he could find only a few odd part-time jobs like clearing bomb-rubble and shoveling snow, both temporary employment.

The Schmidt's last four children had been born in the same single cubicle of a room in the bunker, a cell-like chamber ten feet high, measuring walls about twelve feet on each side. With beds jammed one against another, the nine Schmidts somehow continued to exist on weekly relief checks averaging $4.50, allowing Frau Emmi to plan meals and clothe her family at a rate of 50 cents per family member per week.

Nothing was ever left over to buy clothing for growing children, and Frau Schmidt's heartfelt e sion of gratitude was a "Gott sei Dank!" each the local Hilfswerk Protestant pastor called on bringing gifts of used clothing sent by American people.

Frau Schmidt had been able to struggle valian with their day-to-day existence until one day she l that two of her small children had tuberculosis. A a fourth of the people living with them in the were on record as having TB cases in their famil

Without windows and with only a two-inch h each room for ventilation, the inmates must b stale, odorific air 24 hours a day.

Several times the city had condemned their h home as "unhealthful" for habitation, ordering th ple to move out. But each time, with no place else everyone had moved back the following day.

Frau Schmidt began to crack. One evening, th out loud to her husband after the children had g sleep, she said bitterly, "I know what our life is it's like living in a tomb."

She talked on, more and more about the view their farm kitchen window back in Bessarabia, a beautiful waving grain.

Suddenly her husband had an idea. Descending row stairway to the lowest level of the bunker, sought out a friend who had once been an ar Czechoslovakia. Explaining his wife's serious co and his heartfelt concern, he asked a favor.

The next day, following Hans' suggestion, wife took the children "for a long walk in the fres Meanwhile, Hans and the artist busied themse the tiny cell-like Schmidt apartment.

With Hans describing their former view fro Bessarabian kitchen window, the artist skillfully p on the wall of their bunker home a large w through which one could "see" fields of golden glinting in the sunlight. When it was finished, looked at it and nodded approval.

The Schmidts are still living there. But Frau has a different outlook on their dreary, monotono She has a window again.

(Lutheran World Action, seeking a goal of 000 is participating in "One Great Hour of Sharin 1953 United Appeal for overseas relief, rehabil and reconstruction. Refugees in Central Europe a er areas of distress will benefit from funds colle services in tens of thousands of churches thro America on Sunday, March 8.)

ıtheran Devotions"

Harold Hofstad

an Devotions, a fifteen-minute, six-day-a-week ast originating in Williston, North Dakota, is now g the third year of its radio ministry in this area. broadcast is "local," since station KGCX is not annel, but still the broadcast serves most of the ommonly called the Williston Basin.

nning as an entirely voluntary service by the pas- this area, it has now begun to assume a new At first the participating pastors had six fifteen- meditations running Monday through Saturday . But since then the program has become more Monday is now used by Bethel Home for the Williston, with the Reverend Walter Aamoth in . Tuesday is "Music of the Church," currently the direction of Mrs. H. F. Hofstad, Alexander, k.

Wednesday through Friday broadcasts are still "devotional" type, with one pastor taking the ay series as his turn comes around.

rday will soon become "air time" for our district nt, Loyal Tallakson, President Joseph L. Knut- Concordia College, and the Reverend C. B. Ner- Williston.

n the financial point of view, *Lutheran Devo-* as followed a rather unique method. No time is in the broadcast to ask for money. The only men- made by the station announcer at the conclusion rrespondence and contributions may be sent. The gations themselves provide the necessary funds as their mission program.

e current project of most interest is the new devel- t on the Tuesday "Music of the Church" series. rogram has been well done, using both transcrip- nd local "live talent." The response to that pro- as been good. There has been no apologizing for usical heritage of our Church. Only the finest has been used.

Lutheran Devotions is trying something new. actors have contributed to this new move: (1) the nterest in good music; (2) the superb church which our schools have right in their own curri- ctivities.

eran Devotions has asked our church colleges r seminary to provide 13-week series for the Tues- ot. The response has been good. As of now, four ions have received "assignments" to provide their ries.

Olaf College will provide a series beginning in ry and running through April, Concordia Col- ll have the series from May through July, Luther Seminary will be on from August through October, and Pacific Lutheran College will have from November through January, 1954.

Since all of these institutions already have the facilities for local broadcasting, it is not a hard task to tape these series. And, most encouraging of all, this provides our schools with a simple but effective means of having their musical program heard on a wider basis. What everyone wants to see is a closer "liaison" between the program of Christian Higher Education and our far-flung congregations. There has always been a "gap" here, and consequent apathy toward Higher Education in those areas beyond the immediate influence of a school.

On the local level, all that is necessary is for the congregations of an area to band together and provide the air time. In this way our people everywhere can be reached and won to the cause of Christian Higher Education without resorting to "pressure tactics."

What the people out in the Williston Basin hope for in this new program of "Music of the Church" is that other areas will wish to co-operate.

In the current issue of the *Lutheran Outlook* (Dec. 1952) Donald L. Fritz, writing on "Religious Broadcasting," comments, "Regretfully we must report that at the present time there is no network series of church music on the air."

In view of this, could not the Lutherans make the contribution needed in religious broadcasting? Clearly we cannot, on the synodical level, sponsor a network program of our own. But, given the materials free from our schools, why cannot the Lutherans in each area provide the "air time" for what would amount to the equivalent of a "network program"?

Our schools are ready. They have proved it by being willing to transcribe programs of church music for one small locality. But the people of our Church certainly could give the schools a little backing now and permit them to broadcast coast-to-coast.

Our radio stations are ready. This they have proved by providing time for "Children's Chapel" and other religious programs of high quality. But the radio people want good quality religious programs. They are understandably hesitant about handling a great deal of religious broadcasting which is of very low quality. And we add (this is direct from radio people), they are thoroughly sick of "non-commercial" religious broadcasts that are ten times as commercial as regular programs—since they have to rely on shameless "begging" to keep operating.

Our schools are ready. The radio people are ready. Are we ready?

An Open Letter— TO CHURCH MEMBERS WHO DRINK

Dear Fellow Church Member:

This is a letter that I never expected to write. Not until recently was the fact driven home to me that this letter had to be written. It has been prompted by conversations with hundreds of pastors and laymen during the past twelve months.

My conscience became uneasy during Lent, 1951. I realized that I had had unusual opportunities to know the alcohol problem at first hand, and I was doing very little to help solve it. I volunteered to do some speaking in the churches of Pennsylvania. The offer was accepted, and I have been in a dozen different denominations Sunday after Sunday for a whole year.

One observation adds up to this: *Social drinking is rapidly increasing among church members in several denominations.* To a man the pastors lament this fact. They say that it is doing something to the church members who drink. Either it neutralizes their witness as Christians, or it makes them complacent about the alcohol problem. They seem to take the position that the alcohol problem exists only when excessive drinking is practiced, and conclude that there would be no alcohol problem if moderation were practiced.

I believe there is unintentional fallacy in this argument. If moderation were the cure for the alcohol problem, there would not be five million problem drinkers, including nearly four million alcoholics. These hapless people would like to drink moderately, but they have to have more than good advice to be moderate before they can stand on their feet again.

Another observation alarms me: *The majority of drinking church members are unaware of the nature of alcohol.* The active chemical in every alcoholic beverage is ethyl alcohol. A bottle of beer, a glass of wine, a shot of whiskey contain approximately the same amounts of alcohol. This chemical is not digested but goes directly from the stomach and intestines into the blood stream. Quickly it is pumped through the heart to the brain, where it has a peculiar chemical reaction on brain tissue. Once alcohol is in the blood, no act of the will can prevent it from acting on the brain and other bodily organs. No human being can prevent himself from getting drunk if enough alcohol gets into the blood. Neither can he prevent alcohol from taking the brakes off his judgment first and motor controls next. Alcohol is no respecter of persons. It treats church members exactly like nonchurch members when it gets into their blood.

I do wish that church members would read u alcohol. I commend to them a pamphlet written b friend Clifford Earle, *Alcohol and People.* But i pass that one up, get hold of a little picture book *Ethyl Is Not a Lady,* also written by Mr. Earle.

Bear with me while I make one more observa *Those engaged in the manufacture and sale of i cating beverages are definitely gunning for church bers.* They know who drinks and who doesn't. know that there are 35,000,000 of drinking age who touch a drop from January 1 to December 31 (i ing New Year's Eve). That is too big a potential ket to ignore, and they are willing to spend te millions of dollars annually for newspaper and zine ads, for radio and television, to capture these drinkers.

The drinking church member greatly hearten liquor interests. They know that the church me who drinks will not interfere too much with their ness outside the churches. They know that he will few letters to legislators whom they are anxious t trol. They can count on his taking a negative or a tral attitude toward liquor legislation in general.

The liquor interests warn drinkers to avoid e but they give them no aid in practice. They claim a friend of the alcoholic, but his help, if it comes enough, is the friendly hand of the Church and coholics Anonymous.

The liquor interests "deplore" drinking among people, yet they beam their ads to make drinki attractive that young people will risk breaking th to obtain this drink that makes so many "men d tinction."

Probably that's enough to say in one letter. Than for reading it. Write me your reactions, whethe agree or not. These are my convictions. If I'm in I want to be set right.

I believe, and I know you believe, that every c us church members has a witness to make for C My concern is that our witness be from a clear and a pure heart.

Respectfully yours,

Earl F. Zeigler, Editor of *Today,*
Presbyterian Board of Christian Educa
—The Pennsylvania I

angelism Without ess or Strain

Kelmer N. Roe

McKewen Studio, Parkland

see here the ninth college confirmation class at Lutheran College. There are eleven in this class. ne semesters, ninety-nine have been confirmed: ive men and forty-four women. Of the ninety-onfirmed, forty-two were baptized.

v do these classes gather (for they do gather; re not gathered up)? Well, we hardly know from mester to the other. Especially in the fall, we have ea who will be in the class, since this extra, no- class is announced so soon after college opens.

October 7 there were certain students we expected in this special catechetical class. They were upper en. But they did not come. (Some of these were on the football team, and they plan to enter this il semester.)

o came this first semester? Eight freshmen and sophomores came. That was rather unusual. Never so many freshmen come to this special class in ian doctrine during their first semester in college. certainly they were not contacted by the instructor. instructor knows now that six of these freshmen directly approached and encouraged to prepare for n membership by fellow students. (Would not s like to have church members do likewise?)

next college confirmation class at Pacific Luther- llege will start February 9. Who will come? Four announced *themselves*. Two are considering. And ave the faith that the Christian activity on the ns will direct yet more to the tenth college con- ion class —the Lord willing.

s is evangelism under the most favorable circum- s, carried out without stress or strain.

December 19, the day school closed, one fresh- sked to be baptized that very day. The stress was part. He wanted to be baptized before he went for Christmas vacation. We found his ready for ian Baptism according to Acts 8:37. Of course he e in the next confirmation class.

that be the meaning of Luke 16:16? "The law ne prophets were until John: from that time the Gospel of the Kingdom of God is preached, and every man entereth violently into it."

The great Greek scholar, A. T. Robertson, said of this verse: "Here the meaning clearly is that everyone forces his way into the Kingdom of God, a plea for moral enthusiasm and spiritual passion and energy that some today affect to despise."

We expect things to happen when "the Gospel of the Kingdom of God is preached."

The Church and the Lawmakers

Magnus A. Dahlen

The lawmakers are at it again! They are assembled for legislative and congressional sessions. There are some politicians—and some statesmen, too, we hope. In fact we know it to be so. And we, the voters, sent them to Washington, to Bismarck, to Albany, to St. Paul, and to other capital cities.

They are there to represent us and to serve us. Let us not let them forget their promises. While some prefer to be left alone, most of them appreciate regular contact with their constituency. They inquire, "What can we do for those at the grassroots?"

One of the most significant statements made by President Eisenhower during the campaign days was in his address at Worcester, Mass., on October 20: "I believe that the social gains achieved by the people of the United States, whether they were enacted by a Republican or a Democrat administration, are not only here to stay, but are here to be improved and extended."

In other words, let us face the fact that the last word has not been said in any of these things. We are still in the experimental stage regarding the Old Age and Survivors Insurance system.

Provision should be made for coverage for those just-

(Continued on page 90)

On to Hongkong

Rolf S

Leaving Taipei, Formosa, at 9:30 on September 24 we arrived in Hongkong at 1:30 p.m. the same day. It was rather strange to be winging in towards Hongkong and to look down at some of the continental area of China that was now in Communist hands and where no mission work was being carried out. My heart ached as I thought of the past years with their opportunities and as I thought also of the people living behind the "bamboo curtain" who were in need but were unable because of government regulations to hear the Word of God that we were so ready to give them. It was with these thoughts that our plane came down over the crowded city of Hongkong and landed at the crowded airport. There were friends to meet me, several from our own mission as well as some from the other Lutheran missions with which we are in full co-operation in Hongkong. Things looked very much like they did in 1949 when I was there before. The same black planes lined up behind wire enclosures, still impounded because of Communist demands that they be turned over to the Communist government. These planes were flown in civilian service after the last world war and were all brought in to Hongkong as a refuge at the time of the Communist invasion. They have been in litigation ever since, and while I was in Hongkong they were finally awarded to the civilian airlines that began that week to remove them from their long resting place to take them into service in other Oriental routes.

We went out of the closely guarded gates of the airport and to the Lutheran Center, where I was assigned a room next door to the Rev. and Mrs. T. I. Lee. Pastor Lee has been serving as superintendent of our work in the Hongkong area and is soon planning on a well-earned rest in the United States.

There are many people that seem to have the feeling that Hongkong is a little rock island out in the bay. That is true only of a portion of the Hongkong territory. There are many islands that are under the jurisdiction of the Hongkong government and also a considerable portion of the mainland, including the city of Kowloon and the section called "new territories." We can therefore drive 20 or 30 miles in various directions and still be within the Hongkong territory. Beyond that you are in Communist-controlled China.

It is in this area, both on the main island and in the new territories, that we have been conducting mission work for the past few years among the two million Chinese refugees from the mainland and also among the natives residing in that area who understand the Mandarin Chinese (the Chinese spoken in the nor provinces and in recent years considered the natio accepted language of China.) The various Lut missions who have had work in Central China ha operated in spreading out throughout the entire ter to try to reach as many people as possible. There a organized congregations and preaching places i area, a theological seminary, a leprosarium, severa mentary schools, and a great deal of student work, Bible school was just being organized. Every missi is busy with a multitude of duties and every gra from the Seminary is immediately put into active ice in some village or town within the area kno Hongkong in order to use the open doors of oppor there. My stay in Hongkong included trips to ma the preaching places and to all the institutions and ous conferences with missionaries of our own sy well as the co-operative group of all missionaries bined.

The evangelistic work that is being carried out o island is varied and very interesting. It includes in the organized congregation in Hongkong, whic a very well educated membership, many of the professional work, many of them of the more w people of the area; work among the refugees, leper the people in prison. Let us visit a few of the where this work is being carried on.

Our first trip was to Ma An Shan. To get there w to take a boat across a rather deep bay and th taken by jeep up the mountain to a rather large ment of Mandarin-speaking Chinese. The Augu Synod had begun work here some time ago and have a well appointed little chapel, built of the roc is chipped off the mountain as they blast for irc shipment to Japan and other places. This is a n community, and the people were very enthusiastic the church that had been planted in their midst rock had been donated by the iron mining com and the people had done a fair proportion of the themselves to make this church and the nearby building presentable and useful in carrying on program of evangelism. They had prepared a m Pienshih for us, which are little meat-filled ro dough, boiled and eaten with chopsticks. They made by people from Honan Province and were much appreciated. They reminded me of the old when we could go in and out safely among the on our mission field in Honan. We had brief se here for the adults and also for the children befo

ng the mountain and getting back to the main- where we were going off to visit other preaching

Lang is one of the places where our mission has special responsibility. It is a fairly large city, l a ways, populated mostly by the native Chinese ith settlements of Mandarin-speaking people in round the little city. We have been meeting there e third floor of a building for some time, and a lerable number of people have been attracted by ospel, so they meet regularly for worship and for study. After a little further development of this it is hoped that a lot may be purchased and a built that will be much better for regular work the third floor of a business building on a main The work here, as well as in all these outlying is being carried on entirely by Chinese pastors and elists. They are doing a very noble work and are nely zealous that the work shall grow so that the e now in the state of refugees will learn to know t before they return to the mainland.

ond Hill is another area where we have been ing on work for some time. Here there is a thriv- lementary school for the children, and makeshift ers rented for church purposes are filled each Sun- We found the place overcrowded and not satisfac- or continued expansion of our mission work. The onaries have for some time been looking about for table piece of property that could be leased or a nat could be purchased. Such places are difficult to and this area, lying close to the airport, is soon to surveyed by the British government. So there are few places they will hold open for sale with the ose of giving permanent title. This has held the on back for some time, but plans were made to e one piece of property that the government seems prove where we hope to have a permanent location ur work in the area. The people live crowded to- r almost in tenement fashion in this area. Most of omes are rather poorly constructed. The streets are w, and there are few modern conveniences. It st took the form of confusion as we walked through treets. They were filled with people edging through lisplay cases of meats and vegetables and manufac- wares spread out as in a market place, but again ensed the atmosphere of the inland cities as we d the Mandarin language spoken on every hand saw the same type of food being sold as we used e in the markets in the interior. The people meet- with us pleaded that they be helped so they could a good place for worship. Being refugees, their ces are limited, but they are willing to give what- ever they can in order to assist in the development of the work that we have begun.

There is another preaching place at Tsun Wan, where there has recently been a rather severe catastrophe. A heavy rainstorm caused a landslide that swept through part of the town, obliterating all homes in its path and taking a rather heavy toll of life. Mission work is being conducted by the Augustana Synod in this city, and they were just at the edge of the destruction area. They have recently purchased a beautiful piece of ground to serve as a permanent church for the congregation to be established there. The buildings on these grounds will be used temporarily to house a large proportion of the people that were rendered homeless because of the land- slide. While waiting for the opportunity to build their church, they will be able to use the opportunity for witnessing to many refugees that they will be serving as a demonstration of Christian love by giving the houses until their own homes can be restored.

We will continue to tell of the other activities in Hongkong in the next letter, but before we close we just want to mention one other type of evangelistic work that has proven very effective. Regular visitation is being made to the prisons where devotional services and where illustrated lectures are being given. Much bless- ing has come from this activity, and visual evangelism by use of slides and Christian moving pictures is being conducted throughout a wide area reaching students as well as people in every walk of life.

AS I FORGIVE

MILDRED OFFERLE

Forgive Thou me, as I forgive.
How glibly this petition flows
In thoughtless prayer. Have I kept faith
Forgiveness given? My Father knows.

He knows the wrongs that I hold close,
The smoldering embers fanned to hate.
How can I, so weighed down with these,
Forgiveness seek at Heaven's gate?

With weight of sin too much to bear,
I kneel in humbleness to pray—
His grace can cleanse away each hate
And lead me down forgiveness' Way.

Censorship Not the Answer

The American people are more acutely aware than they have ever been of the dangers which lurk in some of the reading material which may be found on the newsstands of the country. The recent Congressional investigation, while it developed nothing new, did serve to point up a situation which is exceedingly serious. Assuming that most of us have read the accounts of the investigation in the daily papers, suffice it to say that an increasing flood of harmful literature is pouring forth from printing presses. It finds its way in the form of cheap books, questionable comics, and lurid magazines into far too many youthful hands. It is a situation the seriousness of which cannot be questioned.

We seem to be reacting in typical American fashion, too. "There oughta be a law." Isn't that our suggested panacea for all ills? And so the cry is raised for a law forbidding the sale of this horrible smut. That sounds sensible, doesn't it? But is it? Such a law means censorship, you know, and it would seem that we should have learned by now that censorship creates far more evils than it cures.

It is distressing to read of isolated attempts by cities and communities to solve an admittedly serious problem by passing censorship laws. And it is equally distressing to note that the source of these censorship movements is almost invariably Roman Catholic. We have consistently maintained that the most immediate menace of Roman Catholicism to America is its determination to stifle freedom. We can assure our readers that there is no surer way of stifling liberty than by permitting ourselves to come under censorship laws.

Censorship is not the answer to smut on the newsstands. The answer is in the form of an antidote—that of providing the kind of literature we want our young people to read and of making it available in the finest kind of dress.

Minor "Face-Lifting"

Readers will notice that Lutheran Herald has undergone a "face-lifting" since last week's paper—albeit a very minor one. It consists simply in the adoption of a new size of type for the first part of the paper. It is the same style of type exactly—Granjon—which has been used for almost fourteen years. It is however, one "point" smaller, 11 pt. instead of the 12 pt. we have been using. The number of lines per column remains the same, since we are using a 1-point lead for each line. We are grateful to Augsburg Publishing House for securing this new size of type. We believe that it will make for a "cleaner" looking page, with resulting easier reading.

EDIT

Are W

The million-dollar Pension Appeal authorized by Evangelical Lutheran Church comes to its official Saturday, January 31. This does not mean, of co that a great deal of money will not be gathered fo cause after that date; it does mean, however, tha active and concentrated promotion of the Appeal cease. Only the Board of Trustees would have auth to extend the time officially.

It will be recalled that this Appeal was under by the Church for the sole purpose of making it po for the Department of Pensions to increase the am of pension being paid to pastors and pastors' wi now drawing pensions, and for those who will ac pension status in the near future. It has no bearin the pensions which will be paid the great majori pastors now in active service or their widows.

As we have watched the weekly reports of A receipts, the uncomfortable conviction has been gro upon us that we are bogging down in this effort, the Appeal is still distressingly far from being a su Just before writing this editorial we asked Mr. Torgeson, executive secretary of the Board of Pen for a complete analysis of the situation. The date o figures is *January 6*. Our production schedule acc for the lag of about two weeks between that date the date on which this editorial will be read. The ture will without a doubt be much brighter when issue appears than it is on the date we are wr Nevertheless, we are very sure that the goal will b from reached when you read this. Many of you wh reading these lines are members of congregations w have not by any means completed the ingatherin the Pension Appeal. Here are the figures for Janua

Number of congregations which have contributed 100% of their suggested goals (50% of synodical budget apportionments)	
Number of congregations which have contributed a part of their goals	
Number of congregations which have contributed nothing	
Total	
Cash received from congregations which have contributed 100% of their goals	$312,6

[illegible]ALS

[illegible]wn?

[illegible] received from congregations which [illegible] contributed a part of their goals	$266,945.02
[illegible]al receipts	$579,572.31
[illegible]ce to be raised by the congregations [illegible] have paid a part of their goals, and [illegible]ngregations which have paid nothing	$420,426.69
[illegible]nd total	$1,000,000.00

[illegible]re doubtless a number of reasons for the situa- [illegible]he one we hope is governing is that a great [illegible]congregations have placed their benevolent giv- [illegible] 1952 in this order: (1) Synodical Budget; (2) [illegible]an World Action; (3) Pension Appeal. If that [illegible]ct, then we have reason to believe that those [illegible]gations will now make a success of the Appeal [illegible]o delay. Another reason is probably that a num- [illegible]congregations have not yet sent in the proceeds [illegible]Pension ingathering. To such we would say that [illegible]ould not wait longer; get the money into the [illegible]of the synodical treasurer as quickly as possible! [illegible]t interests us here is to urge upon our people [illegible]verything in their power to make the Appeal a [illegible]te success. No one has yet been heard to raise [illegible]ns to the purpose of the Appeal; the conviction [illegible]is Appeal is necessary seems to be all but unani-

[illegible]will anyone question that it is the Church itself [illegible]has authorized it. When the voting delegates at [illegible]ntion of the ELC speak, they speak for the con- [illegible]ons they represent. Our recollection is that the [illegible] authorize the Pension Appeal was unanimous. [illegible]f us, in the face of that fact, will deny that we [illegible]urch have obligated ourselves to this task.

[illegible]efore, whether the official time has elapsed or [illegible]e Pension Appeal remains as a "high priority" [illegible] of all of us until the amount agreed upon has [illegible]ised.

[illegible]nsion Appeal will in all likelihood be the last [illegible]-wide appeal for funds in a number of years. [illegible] to our knowledge, the ELC has not in so many [illegible]ut an interdict upon such general appeals (what [illegible] would dare to do that?), it is surely generally [illegible]ood that the greatly enlarged synodical budget [illegible]biennium 1953-1954 is, partly at least, authorized [illegible] Church in lieu of such appeals.

If, then, this is our last church-wide appeal for the time being, should we not make it a success? God has brought us many blessings through these appeals. Let us get the greatest blessing possible also from this one.

There is still plenty of time for every congregation in the Church to complete this ingathering. It may be that nothing further will be written here about it; it may be that no further urgings will go out from the office of the Pension Department. To that extent, the close of January sees the close of the Pension Appeal. But that is not to say that the various congregations of the Church are estopped from completing the task they took on themselves. In fact, it places the responsibility more definitely than ever upon the individual congregation and upon the individuals in the congregation. We are fully convinced that that responsibility is not going to be shirked.

Steering Wheel Christians

A religious journal recently raised the question, "Do You Drive Like a Christian?" and suggested that an occasional sermon on that subject might not be amiss. A possible text was even proposed: Nahum 2:4, "The chariots rage in the streets, they rush to and fro through the squares; they gleam like torches, they dart like lightning." A worse exegesis of a solemn judgment verse could not be imagined. Yet a sermon on that text and subject might point up the fact that a Christian should remain a Christian even (or should we say *especially*) when he is behind the steering wheel. It is a bit difficult to understand why it is that otherwise sensible, considerate, law-abiding people—and that includes Christian people too—so easily lose all sense of proportion just because miles of smooth pavement stretch on ahead. One must sympathize with the naive driver who, after some years of driving-less existence, found himself once more in command of a car. Happening upon a sign which said clearly, "Speed Limit 30 Mi." he thought it meant what it said and all but caused a pile-up of 20 cars behind him, the drivers of which could not believe that *anyone* could be so otherworldly as to believe that traffic laws are to be obeyed! The truth, dear Christian reader, is that God's holy Law is binding on the Christian, whether he be a despised pedestrian or the lordly monarch of the steering wheel and throttle. The Fourth Commandment still demands obedience, even to speed laws; and the Fifth Commandment still demands concern for your neighbor's life and limb. If you are a Christian at all, you'll just have to be a Christian all in all—even when you have a firm grip on the steering wheel of your too-fast-and-too-powerful automobile.

The New and the Old

Harold B. Kildahl

SEPTUAGESIMA SUNDAY

February 1, 1953

Text: Matthew 20:1-16

What shall we say? Was it unjust?

If the vineyard is the Kingdom of God, His Church of Jesus Christ, and you and I and a lot of others have spent our whole lives in the service of the Lord, is it unjust that the old man who repented on his death bed, the man who had lived a wicked life and never gave thought to the church or to the truth for that matter, is it unjust that he, too, was saved by grace?

Is it unjust that the heathen on distant fields shall enter into the same glory that awaits the privileged few who have always known the saving truth? Is it unjust that God deals with all men on the same level regardless of individual status in life?

There is need for better thinking in some Christian circles. The old established church where a revival occurs and into which many new and strange people are welcomed as members is often a place where the tongues of the old faithful wag a bit. "The church isn't the same as it used to be—too many strangers," are words that have been spoken many times, and too often spoken in semi-resentment against the changes that occur. They say, our Lord and those who know Him best, that in heaven the angels of God rejoice when a single soul repents. It were better for Christians to rejoice, to be happy, to extend the hand of welcome, to invite others to join them in the harness, when the Church experiences a surge of people, a growing membership, a revival of interest, and a deepening spiritual life.

It ought to be pretty straight in our thoughts, but alas, too often it isn't, that the measure of heaven is faith in Jesus Christ and not the labor of my hands. Righteousness is not to be found in the length of tenure one may boast as a servant of the Lord. It is to be found in the condition of the heart. It is to be found in the grace of God, the grace of Holy Baptism through which one enters the Kingdom, the grace of the Holy Word through which one is sustained in the Kingdom, the grace of the Lord's Supper through which one is forgiven and strengthened, for by grace are ye saved and not by the deeds of the law.

What shall we say? Was it unjust? Is it unjust that those who are old in the Kingdom are saved by grace? Is it unjust that those who are new in the Kingdom are saved by grace? The new and the old—alike they are God's own, through faith which is in Christ Jesus our Lord. Amen.

Report From Seattle Seamen's Center

Philip S.

In preparation for the annual meeting of the Bo Home Missions which has just been held, report all the activities of the Department are receive desire to relay much of the information in these to the Church. Today we quote from the Superint of the Seattle Seamen's Mission, the Rev. Harold land.

"In 1952 The Evangelical Lutheran Church of ica completed thirty-five years of continuous ser the men of the sea on Puget Sound, Wash., t the work of the Seattle Seamen's Center, Missio Home. It has been a year of re-evaluation of past a year of more intensive study of the needs and lems of this vast home mission field, and a year dedication to the Master Who would have all me saved.

"The Seattle Seamen's Center had in Novem opportunity to render a rather unique service on the Royal Norwegian Navy's repair ship 'Elida ship was transferred from the American Navy, at erton, Washington, across the Sound from Seattl officers and crew of 85 men came from Norway by On Sunday, November 23, Norwegian service conducted on this ship for the entire crew. A gian Bible and hymn books were presented Seattle Seamen's Center and accepted by its Theodore Jacobsen, who read the Epistle lesson Sunday. The Seamen's pastor preached on the lesson for the day. That such a service was bo come and appreciated speaks well for the Nor Navy. Christmas gifts were also brought on bo the entire crew, donated by local groups in through the Center.

"Again during the past year men from all natio religious backgrounds have been served throu work. Among these have been South Americans peans, and Asiatics. The bulk have been young cans from many parts of our country and Scand seamen from Norway, Sweden, Denmark, and F All meet at the Mission Reading Rooms and The power of the Word has touched the lives o comforting the discouraged and weak, warni haughty and indifferent, strengthening the faith lieving seamen, and extending the love of Christ who see so much of the greed and selfishness of world. In parting, Bibles, New Testaments, an tional books are given to many."

ditations for the Family Altar

Joel Njus

TOWARD SEXAGESIMA SUNDAY

istle: II Corinthians 12:2-9

The Gospel: Luke 8:4-15

Monday, February 2
NG FOR SOUL AND BODY
Read Matthew 8:1-34

evening they brought to him who were possessed with demons; cast out the spirits with a word, ed all who were sick.

eighth chapter of Matthew con- e record of four specific cases in esus healed those who were af- n body or spirit. The sixteenth ls us that these cases were only f the many that could have been . "He took our infirmities and r diseases" is the story of His

is followers, we too are called to to the spiritual and physical f others. We do this as we bring to the individual. His Word is werful to break the grip of the e over the human soul. Hands ed by His love and compassion to bring healing to the body. hth chapter of Matthew is being d today as Christ comes to man aling for soul and body.

Jesus, we thank Thee for a part healing ministry among men.

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Tuesday, February 3
JESUS AND OUR WORLD
Read Matthew 9:1-38

When he saw the crowds, he had compassion for them, because they were harassed and helpless, like sheep without a shepherd.

We could entitle this verse, "The Impression People Make on the Lord." We are so often concerned about what kind of an impression we make upon others. Individually and as a nation, we try to put our best foot forward. As man writes about the accomplishments of man, we are nearly led to suppose that God must look down upon us with admiration. For surely we have done wonderful things! As a nation we enjoy a higher standard of living than any people has ever known. We have emerged as a world power. But in the midst of it all, we are as sheep without a shepherd. The world is torn with strife and dissension. Millions live in fear day and night. Jesus looks upon our world, not with admiration, but with pity and compassion. He sees our need and calls to us to let God rule. Oh, that the nations of the world might hearken to His voice!

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Wednesday, February 4
THE HOUSE OF ISRAEL
Read Matthew 10:1-23

These twelve Jesus sent out, charging them, "Go nowhere among the Gentiles, and enter no town of the Samaritans, but go rather to the lost sheep of the house of Israel."

Jesus centered His public ministry among the Jews. The first missionary journey of the Twelve was to the lost sheep of the house of Israel. Paul, the great apostle to the Gentiles, says of his fellow Jews, "Brethren, my heart's desire and prayer to God for them is that they may be saved."

Christians of later years have not always shown the same concern for the Jews. It may be that we as a Church, like Paul, will find our greatest harvest among the Gentiles. But Paul never quit praying and working to "save some of them." When we think of the place of the Jews in God's plan of salvation, surely we owe them a debt of gratitude as we remember how God used them to bring Jesus to us. May we be ready to be used by God to bring Jesus to them. Amen.

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Thursday, February 5
RADESHIP OF SUFFERING
Read Matthew 10:24-42

hey have called the master of the Beelzebub, how much more will align those of his household."

relationship between Jesus and His rs is expressed in the teacher-stu- d the master-servant relationships. cher is called a fool, those who sit eet doubly so. If a master is hated, vants cannot expect to be popular. s, the Son of God, was called Beel- the prince of demons, by the self- us of His day. He, the Master, was death on the cross as a common l. If the world maligned Jesus, uch more will they not speak lies His followers? If the world killed how can we His followers expect pe persecution? In terms of the walking with Jesus is a comrade- suffering.

God, we do not ask to be spared g for the sake of the Gospel, but for strength to be faithful to our r and Master. Amen.

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Friday, February 6
THIS GENERATION
Read Matthew 11:1-19

We piped to you and you did not dance; We wailed, and you did not mourn.

Speaking in a human way, the personalities of John and Jesus certainly were different. And their message also. John, the lonely man of the desert who shunned the company of man and lived in harsh austerity, came calling upon the people to mourn their sins and repent because the Kingdom of Heaven was at hand. But the people didn't want to mourn their sins. Jesus, who lived much of the time in the cities and mingled with people in their homes and at their tables, proclaimed the forgiveness of sins and told the people to come to the marriage feast that was prepared. But the people refused to rejoice at the good tidings. So John and Jesus were both rejected.

Also in our generation there are many who desire to hear nothing about their sins and nothing about a Savior. They may excuse their refusal in terms of the personality of the preacher. But it is the message that offends them.

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Saturday, February 7
THE GREAT INVITATION
Read Matthew 11:20-30

"Come to me, all who labor and are heavy laden, and I will give you rest."

It is important that we pause to consider who it is that issues this invitation and makes this promise. For it is a staggering claim. These are words which "no mere man could have uttered without jarring every chord in the human conscience." But the One who speaks is the incarnate Son of God. He has the right, and the authority, and the power to speak thus.

The invitation and the promise are to "all who labor and are heavy laden." To those who are weary of the struggle to achieve righteousness through the works of the Law and who are burdened with the weight of unforgiven sin. The sad and the troubled and the despairing are included. "Come to me," Jesus says, "and I will give you rest." To you, dear reader, Jesus directs this invitation and makes this promise.

Dear Jesus, I know these words are meant for me. At Thy Word, O Lord, I come to Thee. Amen.

Here and There on the Christian Front

Edited by Raymond M.

CHINA MISSIONARIES RELOCATING

Forty per cent of the 2,108 North American Protestant missionaries who were in China in 1950 now are serving at other overseas posts, mainly in the Far East, according to a survey by the Missionary Research Library in New York. Another 25 per cent have been reassigned to the U.S. and its territories and to Canada. The library was able to obtain current information on only 1,670 of the 2,108 because of incomplete reports from some mission boards.

Dr. R. Pierce Beaver, director of the library, said that he believed a large proportion of those upon whom no report was received had been retired. He noted that the average age of China missionaries was "very high." The survey showed that 837 of the Protestant missionaries in China two years ago are already at new stations. Of this number, 138 are in Japan, 129 in the Philippines, 100 in India and Pakistan, 114 on Formosa, and 78 in Hong Kong and Macao, with smaller numbers reassigned to other areas around the world. Seventy-six others are currently awaiting reassignment.

Another 504 have been transferred to posts in the U.S. and Canada and 19 to Hawaii and Alaska, while 213 have been retired. Only 21 are still on the China mainland awaiting expulsion.

BILLY GRAHAM IN KOREA

RNS Photo

Evangelist Billy Graham, who spent 18 days in Korea conducting religious revival meetings, is shown preaching in famed Young Nak Presbyterian church in Seoul. Serving as interpreter is Dr. Kyung Chik Han, pastor of the church. Dr. Graham visited troops in front-line areas and in hospitals. He reported that thousands of captured Chinese and North Koreans are being converted to Christianity in "the greatest indoctrination ever recorded."

SCIENTISTS STRESS SPIRITUAL VALUES

Moral and spiritual values were stressed by a number of the prominent scientists who addressed the American Association for the Advancement of Science during its annual meeting in St. Louis, Mo. Dr. Kirtley P. Mather of Harvard University, a Baptist layman and retiring president of the organization, said that, in education, over-emphasis of science and practical abilities "has led to confusion, irresolution, demagoguery, and the crippling of the democratic body politic."

"Science-without-conscience is in danger of leading us all to catastrophe," he said. "In a democracy, both politics and science are expected to work for the welfare of mankind. On that common ground, politicians and scientists should work together in whole-hearted co-operation."

When Father Robert J. Henle, S.J., dean of the graduate school at St. Louis University, spoke he told the convention, "Science will never answer the ontological riddles of man's nature or the existence of God. Some modern thinkers have attempted to develop philosophy by scientific method, others have tried to build philosophy on the highest generalizations and theories of science. In either case, philosophy is ruined and science misrepresented."

LWR CLOTHING TO YUGOSLAVIA

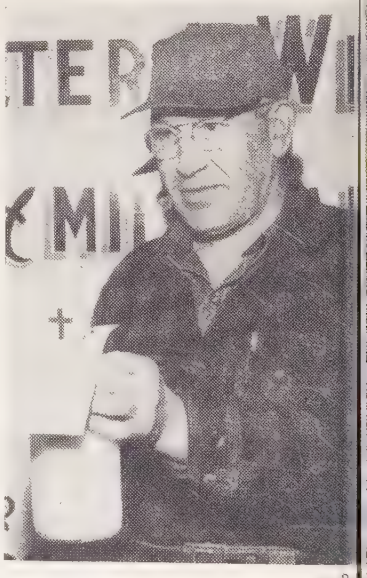
Four hundred bales of used clothing are enroute to Yugoslavia from Lutheran World Relief, Inc., the material aid agency of the National Lutheran Council. According to Bernard A. Confer, administrative secretary of LWR, the goods were shipped just before Christmas. He said it was the first large consignment made to Yugoslavia under an agreement reached last summer between LWR and the Yugoslav Red Cross.

Dr. Paul C. Empie, executive director of the National Lutheran Council and Dr. Franklin Clark Fry, president of LWR, negotiated the agreement in Yugoslavia last July when they conferred with church leaders, Red officials, and Marshall Tito.

There are four Lutheran groups in Yugoslavia, with a membership of about 150,000 per cent of the Protestant popu but the relief goods are being uted by the Red Cross solely basis of need, according to Mr. He said that during the past years Lutheran World Relief shipped 1,470,326 pounds of clothing, and medicines to Yugo

Other shipments by Lutheran Relief in December included s tial amounts of clothing, med kiddie kits, and toys to Germany tria, Italy, Trieste, and Jordan.

"GO-TO-CHURCH" BOTT CARDS



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A milkman displays one of the go-to cards fitting over the top of a mil which he and his co-workers distrib several thousand residents of the N.Y., area as part of a drive to church attendance. Six milk deal operated with the Delmar Kiwani sponsor of the drive, in distribut cards. A message on each card reac now to attend your church this Actively help your church. Our free worship is a symbol of the free America." A Delmar milk dealer, W Wright, Jr., holds the card.

LORD'S ACRE PLAN IN KOREA

RNS Photo

m the Marine Memorial Orphanage at Pohang, Korea, are shown harvesting rice acre of land purchased for them with funds collected by chaplains from service he First Marine Air Wing in Korea. Looking on is Chaplain E. R. Lineberger, U.S.N., Marines (third, left). Led by their chaplains, Marines have "adopted" more than phan boys in a welfare project called "Operation Uncle."

CHMEN PAY METERS OTHERS

of Salem Evangelical and Re- Church in Buffalo, N. Y., are Buffalo police competition in ging of overparked automobiles. of issuing the familiar red g tickets the Salem church lay- ie placing on windshields a non- yellow ticket which has this :

the owner or driver of this au- le: Your time had expired on ieter, but a member of Salem lical and Reformed church in- a coin for you. You are hereby to attend the service Sunday at .m., 413 Sherman St."

ticket-taggers, all members of lem Churchmen's Brotherhood, erous in putting nickels in over- neters because some of the yel- kets bring queries from persons t church affiliation who attend nday services.

THY OF NOTE . . .

l of 1,046 Roman Catholic for- issionaries were expelled from unist China during 1952, accord- ing to a report issued by the Catholic Foreign Mission Society of America. The report also stated that more than 2,500 Chinese clergy are carrying on the work of religion inside China today. . . . J. F. E. Nickelsburg, founder of the American Lutheran Publicity Bureau of the Lutheran Church—Missouri Synod, has retired after 39 years of service as an executive officer. . . . Church World Service has been entrusted by officers and men of the I Army Corps in Korea with the administration of $71,000 which they have raised for the rehabilitation of amputee children in Korea. Church World Service will be adding $50,000 to the fund for 1953. . . . The Central Committee of the World Council of Churches adopted a resolution calling on all member Churches to do everything in their power to end racial discrimination, noting that such discrimination is increasing tensions in various parts of the world. . . . . A clinic aimed at showing clergymen and laymen "how to make the maximum use" of television has been scheduled by the Columbia Broadcasting System at its TV network studios in New York on January 29. It will be a part of the religious radio and TV workshop for ministers and laymen to be held at Union Theological Seminary, January 25-30.

FOREIGN STUDENTS BRIEFED ON AMERICAN RELIGION

RNS Photo

Foreign students and specialists studying in this country under the Point IV program of technical and educational aid to underdeveloped nations are given an orientation course intended to help them understand religion in American life. In this photo three religious leaders (at right) conduct a panel discussion for some of the foreign students. Left to right they are Isaac Franck, executive secretary of the Jewish Community Council of Washington; Dr. Frederick E. Reissig, executive secretary of the Washington Federation of Churches; and the Rev. William E. McManus, assistant director, Department of Education, National Catholic Welfare Conference.

The Church and the Lawmakers

(Continued from page 81)

ly entitled to Old Age and Survivors Insurance, but who are now excluded.

No doubt a more simple, effective, and economical method of administration of the program can be achieved.

The lawmakers will have concerns for the farms, the mines, the forests, and other natural resources. But priority attention and concern must be for the human resources of the respective commonwealths and of the nation.

How fare the aging? As long as they desire to work and are capable of doing so, they should be give chance.

Can we get together and provide facilities for suffering from senility alone, that these may moved from hospitals for the mentally ill?

What can we do for those whom we let migr pick our potatoes, sugar beets and cherries? Ma deprived and depressed, and we do not recognize needs as we ought.

May God give our lawmakers a true concern men. Let us at the grassroots lend direction and up their hands in all that is just and noble and Let us be a true leaven in the land in which we

Within the E.L.C.

PERSONS

The Rev. N. J. Njus has resigned as pastor of the Norway Lake parish near New London, Minn., which he has served since 1913. His resignation, which he wanted to take effect Aug. 1, 1953, was accepted by the parish, on the condition that he would continue to serve for some time after that date in case no successor had been secured.

The Rev. J. Obert Jorgenson was on Dec. 21 given a new automobile as a Christmas gift by his parish, Perry-Primrose-York, near Mt. Horeb, Wis.

The Rev. T. W. Maakestad has resigned as an evangelist of the Church and has accepted a call to teach at the Eastern branch of the Lutheran Bible Institute. His work as evangelist will terminate by June 1.

Evangelist E. G. Scotvold has retired from active service with the ELC Division of Evangelism.

The Rev. Allen J. Severson, Birch Hills, Sask., will during 1953 write the sermons appearing in "The Shepherd," official paper of The Evangelical Lutheran Church of Canada, replacing **the Rev. Arnold Hagen,** Vancouver, B. C., who wrote the sermons appearing in the paper during 1952.

Mrs. Bertha Benson Sotendahl, widow of the Rev. Mons A. Sotendahl (died Feb. 7, 1923), passed away Dec. 28, 1952, almost 82 years old. Her husband's last parish was the Norway Lake parish at Sunburg, Minn.

The Rev. Olaf Brevik, Albert Lea, Minn., is temporarily serving the Grand Meadow parish in the Southern Minnesota District.

The Rev. M. R. Sucher, Bear River, Minn., will move about Feb. 1 to his new parish, Warren, Minn.

The Rev. I. O. Kronstad, now of Sioux City, Iowa, will move to his new parish, Bethany, in Minneapolis, in March, a month earlier than stated in the first notice sent "Lutheran Herald." He will be installed in Bethany on Palm Sunday, March 29.

The Rev. I. G. Hastad, pastor of Immanuel, and Brule Creek churches, Elk Point, was at Christmas given for the purchase of a new automo his parishioners. This is the time during the last five years th have given their pastor such a

Hermann Muller, a South Am German who has been doing

AUTOMATIC RECORD PLAYER PRESENTED TO DEACONESS HOSPITAL, BROOKLYN

Vang Studio

Exemplifying church work in New York City in effecting unity through diversity in this metropolitan crossroad of the world, the above picture shows the presentation of an automatic record player for the Brooklyn Norwegian Lutheran Hospital's public address system by a representative of the youth group of Bethlehem Church, Baldwin, Long Island. Shown left to right are: Walter Logstad, a Dane from the Bronx; Norman Sampson, a member of Zion Church, Toddy County, Minn., now stationed at the Brooklyn Port of Embarkation; Miss Gretchen botzky, making the presentatio Rev. Joseph A. Belgum, rector hospital, receiving the gift, and Rusica, an Italian from Manh looking on. The hospital is now ing recordings of numbers by th cordia College Choir in advance city of a concert by the choir to l en under the auspices of the h Feb. 17 in Carnegie Hall, New The hospital is currently engage building fund campaign to raise 000.

mong German residents of Co- partly in collaboration with our issionaries in Colombia, was or- Sunday, Jan. 11, at St. Anthony hurch, St. Paul, by Dr. J. A. rd, president of The Evangelical an Church. His call to the min- as issued by the ELC Board of n Missions, but his work among -speaking residents of Colombia done under the direction of theran World Federation. Ref- is made to his vita which is ed elsewhere in this issue.

CTS

aukee, Wis. The annual Loyal- ner meeting of the Church of ension, parish of the Rev. Hoo- ver Grimsby, Jan. 21, was addressed by Dr. Clarence Stoughton, president of Wittenberg College, Springfield, Ohio. Guest preacher in the church the following Sunday was the Rev. C. E. Johnson, executive secretary of the ELC Brotherhood.

Southern Minnesota

Minneapolis, Minn. Zion Church held Jan. 11, a farewell reception for the Rev. Edson G. Hartje, who has been serving the congregation during the vacancy in the pastoral office.

North Dakota

Fortuna, N. Dak. First Lutheran Church, parish of the Rev. S. O. Kvaale, held Dec. 29 a festival service to commemorate the payment in full of a mortgage incurred at the building of its church in 1951. A copy of the canceled mortgage was burned at the service.

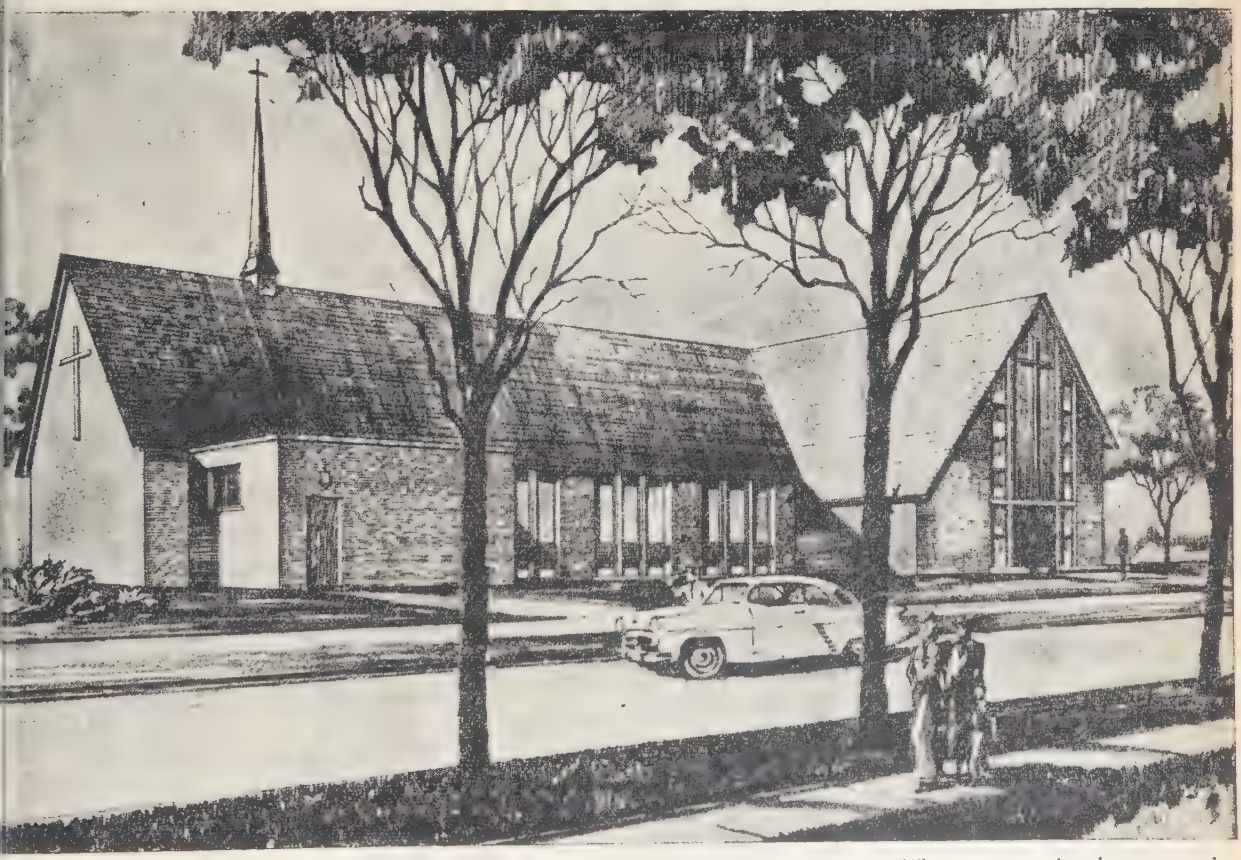
South Dakota

Fairview, S. Dak. On his birthday, Dec. 17, the Rev. E. W. Haygeman was given a surprise party by members of Bethany Church. Besides a cash gift he was given a console model radio-phonograph. Earlier the pastor and his wife had been given a chair by the Bethany Ladies Aid, and the Grand Valley Ladies Aid had given them a pantry shower.

Pacific

Anchorage, Alaska. The parish paper of Central Church for December, 1952, tells that 32 Eskimos, together with some servicemen, were guests of

CHURCH PLANNED IN RESORT AREA



Saviour's Church, parish of the Murley A. Severtson, is located uot Lakes, an attractive town in med summer resort region of rn Minnesota. About the middle ember it began a drive to raise for the erection of a $60,000 hurch, so constructed as to be to the present church in order the nave of the present structure as an adjunct to the nave of the proposed edifice. The accompanying picture shows how the new church will look; part of the remodeled present church appears at the right. The campaign for funds progressed so rapidly that over half of the amount needed was raised within the first weeks. The plan includes having the whole building project paid for inside of three years. The congregation has more than taken care of its entire benevolence program for 1952, including contributions to the church budget, the Pension Appeal, Lutheran Welfare, and Lutheran World Action (in the last mentioned instance up to 150% of its quota). In addition it should be mentioned that into every home within the congregation "Lutheran Herald" is now going on its weekly visit.

the church at a Thanksgiving dinner. Among the many enjoyable program numbers was the singing of "Silent Night" in the Eskimo language by two of the visitors.

Klamath Falls, Oregon. Each year the evangelism committee of the Klamath Falls Church's Board of Deacons arranges for a week of special meetings. This year these meetings will take place during the second week of February. The speaker will be the Rev. A. W. Haugan, field secretary of the Board of Foreign Missions. The pastor of the Klamath Falls church is the Rev. Irvin Tweet.

Springfield, Ore. Springfield Church, parish of the Rev. A. O. Odegaard, welcomed twenty-two new members on Christmas Day. During 1952 203 new members were received, bringing the total membership up to 483. Recently this church enrolled 46 new members in its cradle roll department. Mrs. Maurice Burchfield, recently of Alaska, illustrated how the cradle roll money is used in mission work in Alaska.

Bend, Ore. First Lutheran Church has recently purchased a new parsonage at 326 Congress Ave., and has converted its former parsonage by the church into a temporary parish house. The pastor of this parish is the Rev. Stanley Gunsten.

California

Ventura, Calif. Trinity Church, parish of the Rev. John Larsgaard, held its second annual harvest festival Nov. 23. Eighteen new members were received into church fellowship, six of them by adult confirmation. The offering of the day, applied to debt reduction, amounted to $1,250. The church has about 200 confirmed members.

Canada

Kindersley, Sask. This parish began to be served from Jan. 1 on by A. Erickson, student at Luther Theological Seminary in Saskatoon.

Winnipeg, Manitoba. Our Saviour's Church, parish of the Rev. Gordon A. Selbo, has recently received 25 new members. This year's every-member canvass resulted in a 33 per cent increase in the amount of pledges. During a recent visit to this church by Dr. Mars Dale, president of the Canada District, the question of autonomy for the Canadian Church was discussed; those who expressed themselves opposed autonomy.

Edmonton, Alberta. At a thanksgiving service by the WMF of Calvary Church, the speaker was the Rev. G. O. Evenson, pastor of Central Church of the same city. The offering amounted to $285.

MEETING OF THE NORWEGIAN CONFERENCE

The Norwegian Conference is the official designation of a Church-elected committee having as its main function to serve as a liaison medium between The Evangelical Lutheran Church and the Church of Norway. This committee met in Minneapolis Jan. 7. It has the following members: Dr. J. A. Aasgaard (ex officio chairman), Prof. J. Jorgen Thompson (secretary), N. Astrup Larsen, Iver Iversen, C. O. Pedersen, Elias Rasmussen, Herman E. Jorgensen, and L. N. Field (named to take the place of the late Dr. A. J. Bergsaker).

The secretary gave a resume of the activities of the conference during the past year. He reported in particular on a conference between Church of Norway representatives and American clergymen who, after attendance at the Hannover assembly last summer, visited Norway. This conference, which met at Hurdal Verk, had been arranged by a Church of Norway committee having similar functions to those of our Norwegian Conference. Its chairman is Bishop Arne Fjellbu of Trondheim and its secretary the Rev. Henrik Hauge. The Hurdal Verk Conference is reported by American participants to have been very informative and productive of increased fraternal relations.

The Norwegian Conference at its January meeting instructed its executive committee to arrange for a similar conference to be held in this country in the summer of 1954, when a number of Church of Norway clergymen doubtless will visit the United States in attendance at the World Council of Churches assembly scheduled to meet in Evanston.

VITA

Hermann Muller was born April 24, 1909, in Frankfurt on Main, Germany, of parents Georg Muller and Margarethe, nee Jacob, both of the Evangelical Lutheran faith. He was baptized in the Lutheran Nicolai Church in Frankfurt May 27, 1909, and confirmed there in 1924 by Pastor Barnemann.

He attended public school and Gymnasium, from which he graduated in 1927. He continued his studies in agriculture but after two years this was discontinued on account of illness, and he joined his father in the bakery business.

Being a leader of Lutheran you Frankfurt and disobeying Hitler ders not to have youth meetings than Hitler's Youth, he was p concentration camp near Berlin in where he remained for thirteen m Early in 1937 he escaped from many to France, where he cont as an agriculturist for South Am arriving in Colombia in May, 193

Not finding a Lutheran Chur Colombia, he attended the Cumbe Presbyterian Church by which h later employed as teacher in thei sion School in Cali. Here he aga came convinced of God's call come a pastor, a call which he ha but disregarded in earlier years. H tered the Evangelical Seminary i lombia (The Interdenominationa ble Seminary) of the Oriental M Society in 1943 and graduated in receiving the B.Th. degree. He w dained in 1947 by the Cumb Presbyterian Church in Colombi worked among the natives as t and part-time pastor in the surr ing country. God blessed him i work.

In 1948 he took up work amon German colonists in Colombia, did not have a German-speaking nor a congregation. Nearly five sand Germans in Colombia wer side the Church, and the childr tended Catholic schools or had ligious training whatsoever. H cussed the matter with his m friends and colleagues who were pathetic with this need. He cond church services in several places administered the Sacraments.

Because of the fact that most gelical Germans are Lutheran a background was Lutheran, he co ed all services with the Lutheran l and the confirmation classes we structed in the Lutheran doctrine, Luther's Catechism as textbook taught religion to 180 children a ganized congregations in three c

His work was brought to the tion of the Lutheran World Fede which used him, as its represen in the refugee service. Being dained Reformed pastor and s the Lutheran people in the Lu manner, he felt unhappy and req the Lutheran World Federation ditional Lutheran theological t in order to be ordained a Lu pastor. Dr. Stewart H. Herma Dr. Paul C. Empie of the Lu World Federation visited the co

olombia, together with Dr. rdal. Finally, with Dr. Aas- proval, he was permitted a ing, spending one half of the Augustana Hochschule ettelsau, Germany, and the uther Theological Seminary, innesota.

he married Gertrude Alsle- ly of Hamburg, Germany. e has been blessed with one in 1951.

IES

r. A. O. Mortvedt

. Ariel O. Mortvedt, rector thesda Old People's Home, ll, since 1943, died Jan. 1 ef illness. A memorial serv- eld at the Bethesda Home . Martin Anderson, president stern District, giving the ser- al took place Jan. 5 at Platte- he Rev. G. J. Ostrem officiat- brs T. J. Knutson and N. lt spoke briefly at the burial r. Mortvedt was born April lt Skjold, Rogaland, Norway; ring year he was brought by ts to USA. After having at- e University of South Dakota l theology at Red Wing Sem- duating in 1890. In 1921 he the degree D.D. in cursu at Lutheran Seminary. He served ving pastorates: Pierre, S. D., Dell Rapids, S. D., 1892-1900; on, S. D., 1898-1900; Newark lwich, Ill., 1900-17; a rural ar Ottawa, Ill., 1912-17; Ot- 1917-24; and Platteville, Ill., He served as teacher of theolo- ed Wing Seminary 1904-05, president of Pleasant View College, Ottawa, Ill., 1917- 1943 to his death he was the Ebenezer Old People's Chicago. His ministry thus 2½ years. His wife, nee He- en, died in 1932. He is sur- five sons and two daughters.

Mrs. H. F. Huseth

elma Rundhaug Huseth, wife Rev. H. F. Huseth, superin- f the Good Shepherd Home, Iowa, died at Waukon Jan. s of age. Funeral services took 12 at the Winnebago Church, e Mills, Iowa, a parish served ears by Pastor Huseth. The H. Quanbeck officiated, Dr. rdahl, president of the South District, preaching the sermon. undhaug was born Dec. 27, 1888, at Daleyville, Wis. She was a graduate of the Platteville Teacher's College, Platteville, Wis., and later studied nursing. In 1918 she married Pastor Huseth and lived later in parsonages at Naples, S. Dak., Ottawa, Ill., Calamus, Iowa, and from 1938 to August, 1952, in the Winnebago Parish. She is survived by her husband, five children, nine grandchildren, six sisters, and two brothers. Two daughters are married, respectively, to the Rev. P. D. Sather and the Rev. Geo. P. Larson. One son, Joseph, is a student at Luther Theological Seminary, St. Paul. A brother of the deceased was the late Rev. G. M. Rundhaug.

The Rev. Stephen Dale

The Rev. Stephen Dale, who since retirement from the parish ministry in 1948 has lived in St. Paul, Minn., died Jan. 12 at Red Lake Falls, Minn. Funeral services were held Jan. 14 at Hope Church, Minneota (parish of his son Otto), where the sermon was preached by the Rev. A. G. Lewis, St. Paul, Minn. Burial took place Jan. 15 in the churchyard of Long Lake Church, near St. James, Minn., where the deceased had been pastor for twelve years. Pastor Dale was born Dec. 7, 1884, at Haus, Hordaland, Norway. Came to USA in 1904. He obtained his B.A. degree at St. Olaf College in 1914, and was graduated from the United Church Seminary in 1917. He served the following parishes: Outlook, Sask., 1917-21; Ryegate, Mont., 1921-25; Bonners Ferry, Idaho, 1925-27; Roslyn, S. Dak., 1927-33; a rural parish near St. James, Minn., 1933-45; and Savage, Mont., 1945-48. He is survived by his wife, nee Louise M. Foss, and four sons.

Harold Ingvaldson

Harold Ingvaldson, a trustee of Central Church, Minneapolis, and manager of the investment department of the Lutheran Brotherhood Insurance Society, died Jan. 10, at Beloit, Wis., 66 years of age. Funeral services took place Jan. 14 at Central Church. Mr. Ingvaldson was born at Hamar, Norway, and came to USA in 1907. After a banking career in North Dakota he became an executive of the Lutheran Brotherhood in 1931. At his passing he was also treasurer and a director of the society. During his career with the Lutheran Brotherhood he helped very extensively in the financing of a number of ELC parishes. Survivors are his wife, nee Magda Skogmo, three sons and three daughters.

Mrs. Chr. Heltne

Mrs. Jennie Halvorson Heltne, whose husband, the Rev. Christen Heltne,

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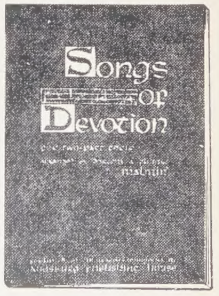

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died July 21, 1952, passed away in Decorah, Iowa, Dec. 30, 73 years of age. The funeral took place at Waterloo Ridge Church, south of Spring Grove, Minn. She was born Sept. 23, 1879, at St. Ansgar, Iowa. In 1907 she married Pastor Heltne. As his wife she lived successively at Clarkston, Wash.; Oslo, Texas; Lawler, Iowa; and Dorchester, Iowa. She is survived by two sons and four grandchildren; her son Adolph is pastor at Bradley, S. Dak.

ANNOUNCEMENTS

For Sale: Black, used choir gowns. Write Lutheran Herald, 425 S. 4th St., Minneapolis.

Wanted: Four or six pews, light oak, 9 ft. 4½ inches long, by First Lutheran Church, Bruce, S. Dak. Write Clifton Thompson, Bruce, S. Dak.

To be given away: Used pulpit and an altar statue of Christ, by First Lutheran Church, Ingram, Wis. Write Chris. Kaiser, Ingram, Wis.

Papers wanted: Luther Theological Seminary Library, St. Paul, Minn., would like to obtain the following papers:

"Kinamissionæren": Vol. 10 (1900), No. 4, 5, 7; Vol. 12 (1902), No. 2, 4, 5, 6, 7, 10, 12, 13, 14, 15, 17, 18; Vol. 13 (1903), No. 7, 8, 9, 13, 17, 18.

"Den Forenede Kirkes Missionsblad": all of Vol. 1 (1904); Vol. 2 (1905), No. 1, 2, 3, 4, 5, 6, 7, 9, 10.

"Journal of the American Lutheran Conference": Vol. 2 (1937), No. 12.

Wanted: Used copies of Landstad's Salmebog, in good condition. Write Zion Lutheran Church, 414 63rd St., Brooklyn 20, New York.

Billings Circuit YPLL meets Feb. 20-21 in Livingston, Mont. Speaker: the Rev. Orin Thompson.

Wanted: Cook at Christian home for the aged in southern California. May start at once. Write Lutheran Herald, 425 S. 4th St., Minneapolis 15, Minn.

Cookbook, 246 pages, containing tested Scandinavian recipes, published by the Ladies' Aid, Bethlehem Lutheran Church, Aberdeen, S. Dak., for sale at $2.25, postpaid. Write Mrs. N. P. Wenge, 1115 So. Kline St., Aberdeen, S. Dak.

St. Paul Circuit WMF will hold its annual meeting Feb. 3, 10 a.m., at Como Park Church, St. Paul, Minn.

CHANGES OF ADDRESS FOR PASTORS

A. O. Aadland, Absarokee, Mont.

L. O. Anderson, Rt. 1, Box 108, c/o Don Miller, Woodburn, Ore.

K. J. Arne, Box 127, Poulsbo, Wash.

O. L. Bolstad (temp.), Littlefork, Minn.

A. E. Distad, Box 601, Webster, S. Dak.

L. M. Hanson, Pottersville, Rt., West Plains, Mo.

W. Lowell Jacobson, 1041 W. 63rd St., Chicago, Ill.

Lowell H. Smestad, Mapleton, Minn.

J. S. Strand, Augustana Home, 1411 10th Ave. S., Minneapolis, Minn.

Jersing Thompson, c/o Axel Stohl, 2730 Buchanan N. E., Minneapolis, Minn.

S. E. Vevang, 6304 Ryan St., Seattle 88, Wash.

Erling H. Wold, Luther College, Decorah, Iowa.

The Placement Service

The purpose of the Placement Service is to assist in the locating of our people in communities served by the Lutheran Church. The Placement Service has not investigated the merits of the propositions advertised and assumes no responsibility in the matter. Send your ads and communications to The Placement Service of the E.L.C. New address: 303 Times Bldg., 57 S. 4th St., Minneapolis 1, Minnesota. (Refer to ad number in answering.)

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Farms

For Sale—Poultry farm, stocked, equipped, eggs contracted. Modern living quarters. Near good schools. Lutheran church. In north Idaho near Spokane, Washington. $6,000 down payment, terms. 294-1A

For sale—1 2/3 acre orange grove in northern California. Good producing trees. No bldgs. Good home site. ¼ mile limits, town of 2,000. Lutheran ch schools, 20 miles from state college

Business

For sale—either with building a and equipment, Buick and Pontiac for entire country in southeastern good truck contract and farm mac gasoline station. Good clean invento merchandise to buy. Must be seen preciated.

Fairway grocery store for sale Co., North Dakota. Pop. 2,000. $ $7,000; fixtures $6,000. Good trad fine Lutheran community, two churches. Owner has to leave on health.

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oing Remembrance

morial Wreaths—ELC

d a voice from heaven saying, ed are the dead who die in the henceforth: yea, saith the Spirit, ay rest from their labors; for their w with them. Revelation 14:13.

remembrance of dear ones de- following gifts for the further- e Kingdom of God have been

nber 15 through December 23, 1952

George, Clearbrook, Minn., $16.
hn, Elk Point, S. Dak., $95.
ouglas, Canby, Minn., $5.
rs. Ale, Waseca, Minn., $5.
bert, Canby, Minn., $5.
el, Warren, Minn., $3.
rl, Kasson, Minn., $3.
rs. Joe, Clear Lake, Ia., $25.
lia, Sharon, N. Dak., $9.
r, Granseth, Hans C., Severson, Min- hl, Harry, Skortman, Charles, Weeks, er, Ia., $129.99.
ley, New Hampton, Ia., $4.
n, Mondovi, Wis., $5.
n, Lime Springs, Ia., $10.
ist, Portland, N. Dak., $25.
a, Eau Claire, Wis., $5.
A. F., New Richland, Minn., $13.
Kenyon, Minn., $12.
and Ruby, Austin, Minn., $31.
da Fay, Canby, Minn., $5.
Curtiss, Wis., $34.
Werner, Belview, Minn., $10.
Arne, Viroqua, Wis., $5.
Gunvold, Hettinger, N. Dak., $12.
Waseca, Minn., $5.
Hugh, Peterson, Minn., $50.
ge, DeSmet, S. Dak., $27.
Milnor, N. Dak., $2.50.
s. Mary, Canby, Minn., $5.
h, Canby, Minn., $5.
K., Bucyrus, N. Dak. $9.

Fatland, Lynn, Walcott, N. Dak., $8.
Fike, Mrs. Iris, Forest City, Ia., $5.
Fasaan, Mrs. Knute, Cando, N. Dak., $5.
Fosdal, Klexmen, Cambridge, Wis. $15.
Gardner, H. B., Fargo, N. Dak., $3.
Gilbertson, Emma, Boscobel, Wis., $4.
Granger, Lee, Ossian, Ia., $5.
Green, Anna, Minneapolis, Minn., $15.
Guddal, Juel, Canby, Minn., $5.
Gulsvig, George, Sedan, Minn., $5.
Gunderson, Mrs. Jas., Mission Hill, S. Dak., $7.
Hallan, Caroline, Hettinger, N. Dak., $2.
Hallanger, Mrs. C. M., Arlington, Wash., $2.50
Halzworth, Eldon, Thomas, S. Dak., $17.00.
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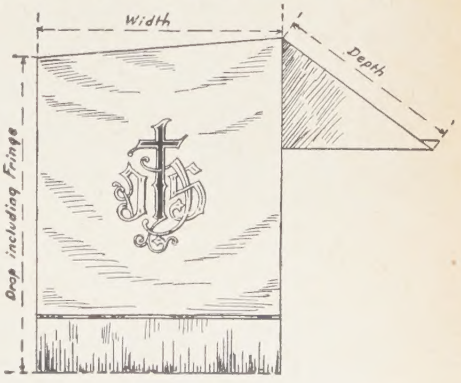

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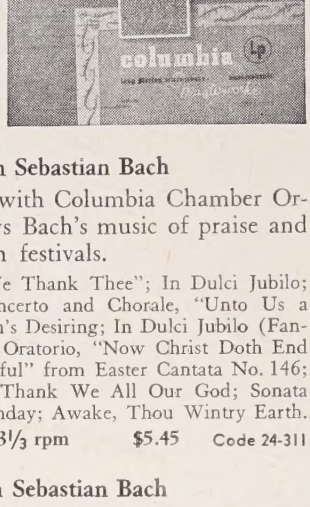

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